

# 18

## Nadī Sutta

The Discourse on the River | S 22.93/3:137 f

Theme: Grasping at any notion of self only brings us suffering

Translated & annotated by Piya Tan ©2013

### 1 Plant parables

**1.1 PLANT NAMES. The Nadī Sutta** (S 22.93) teaches that if we believe in any kind of abiding self or soul, we are like someone being swept away by the strong currents of a swift river, and we try to clutch at grasses or even trees, but we would be swept away to certain disaster. This reflection on non-self (*anatta*) is introduced by a dramatic set of 5 plant parables [§3], 4 of which are ancient Indian grasses. The names of these grasses are kans (*kāsa*), kusha (*kusa*), reeds or bulrushes (*babbaja*), and birana (*bīraṇa*). The fifth and last is simply listed as “trees” (*rukka*).

#### 1.2 SAME NAME, DIFFERENT PLANTS?

**1.2.1 Ancient plants, modern species.** It is interesting that even though they have been identified by their modern taxonomic (species) names, these “modern” plants seem only to have the same name, but are actually different plants. Either the plants themselves have evolved so drastically (which is unlikely) or these names have been used for other plants in the course of time.

**1.2.2 Kans grass, *kāsa*,** a kind of grass [§3], has been identified as [Saccharum spontaneum](#), a perennial tufted grass, growing up to 4 m high or more, and has spreading rhizomatous roots.<sup>1</sup> It has various local names such as *kāms* (Hindi), *kāśataṇḍi* (Oriya), and *kash* (Bangla). This is probably the same ancient plant that the modern taxonomic name refers to.<sup>2</sup>

**1.2.3 Kusha grass, *kusa*** (Skt *kuśa*), was a famous ancient plant which has been identified as either *Poa cynosuroides* or *Desmostachya bipinnata*, this latter is also called *darbha* (P *dabbha*),<sup>3</sup> or *daabh* in Hindi. It is a harsh tussocky grass with long pointed stalks, growing stoutly up to 1.2 m high.<sup>4</sup> The brahmin grass-cutter Sothiya offers 8 handfuls of grass (*tiṇa*), possibly kusha, to the Bodhisattva for sitting on under the Bodhi tree just before his awakening.<sup>5</sup>

It was used by ancient kshatriya warriors to signify unrelenting courage and non-retreat; and is also used in brahminical religious rituals and the Tibetan Kalachakra rite. In the USA, it is known as Big cord-grass or Salt reed-grass, and in Australia, as Halfa grass. This is clearly the same ancient plant that the modern taxonomic name refers to.

**1.2.4 Reed [bulrushes] (*babbaja*)** is mentioned in the Dhammapada and the Jātaka,<sup>6</sup> where the Patna Dhammapada (Dh:Ptn 143 = 9.7) has the same name. The Gāndhārī Dharmapada, however, uses the term *babaka* (Dh:G 169 = 11.8). It is clearly related to the Sanskrit *balbaja* (Uv 2.5). It has been identified as [Eleusine indica](#) (PED), the Indian goosegrass or Indian crow’s foot grass, a cespitose<sup>1</sup> coarse tufted annual grass, growing up to 30-60 cm (1/2-2 ft) high, and used to make slippers, etc.

This modern scientific name, however, is probably a later Indian plant-name. According to context here in **the Nadī Sutta** [§3] and in **the Anicca Saññā Sutta** (S 22.93,102), it is clearly a reed or bulrush that grows near water,<sup>7</sup> whereas the *Eleusine indica* is a widespread weed of disturbed lands. [1.2.1]

**1.2.5 Birana grass, *bīraṇa*** (Skt *vīraṇā* or *vīraṇī.mūla* = *usīra*), according to the Dhammapada, is said to increase when rained on (Dh 335). Its parallels in the Udāna,varga has the term *bīraṇā* (Uv 3.9), while in the Patna Dhammapada, it is called *beruṇā*. It is a fragrant grass, used in making fragrant mats or screens.

<sup>1</sup> S 3:137,18; J 5:46,17, 6:508,1\*.

<sup>2</sup> See [Flora of Pakistan](#).

<sup>3</sup> D 5.18/1:142 = SD 22.8.

<sup>4</sup> S 1:49,14\*; A 5:234,13; Dh 311 (DhA 3:484,15’); Tha 27; J 5:407,3+27’, 6:508,1’; Ap 505,23.

<sup>5</sup> J 1:70; BA 287; SnA 2:391.

<sup>6</sup> Dh 345; J 2:140 *pabbaja*.

<sup>7</sup> S 22.102,5/3:155), SD 12.12 (2.2).

It has been identified as *Andropogon muricatus* (PED), but more likely it is [Chrysopogon zizanoioides](#), or more commonly, *Vetiveria zizanoioides*, after its Tamil name, *vetiver*, or khas or khus in western and northern India, or wala in Ayurvedic medicine. It is a densely tufted grass, with long, thin and rigid leaves and can grow up to 1.5 metres high. It grows well in rich marshy soil found throughout the plains and lower hills of India, especially on riverbanks.

## 2 Sutta highlights

**2.1 SUTTA STRUCTURE.** The **Nadi Sutta** (S 22.93) is a reflection on non-self (*anatta*) [1.1] based on a well known structure, such as that of the **Anatta Lakkhaṇa Sutta** (S 22.59), sharing identical teachings [§15-18] for the main of its teaching, that is, except for the opening teaching [§§5-9] and the aggregate characteristics formula [§§10-15]. The Sutta structure is as follows:

- §§1-4 The parables of the plants beside a swift-flowing river: a person swept along by the river is unable to save himself by clutching to any of these plants [1].
- §§5-9 A spiritually ignorant person tends to see one of the 5 aggregates by way of one of the 4 modes of self-view [2.2.1].
- §§10-14 The aggregate characteristics formula where the 3 characteristics (impermanence, suffering or unsatisfactoriness, and non-self) are applied to each of the 5 aggregates [2.2.2].
- §15 The non-self totality formula: Each and every one of the aggregates—in all living beings, in terms of time and space—is to be understood as having no abiding entity [2.2.3].
- §16 The above understanding should motivate us to fully reject having anything to do with these aggregates, which are but the manifestations of the 3 characteristics [2.2.4].
- §§17-18 One who fully understands all this awakens as a arhat, one fully liberated from suffering [2.2.5].

### 2.2 THE 5 AGGREGATES ARE NON-SELF

**2.2.1 The 4 modes of self-view.** This whole opening teaching on the 5 aggregates [§§5-9] is stock applied to different contexts. Here, an untutored ordinary person tends to see one or more of the 4 aggregates—form, feeling, perception, formations, and consciousness—by way of one of **the 4 modes of self-view**, that is:<sup>8</sup>

- (1) That the aggregate itself is the self (*rūpaṃ attato*) (a popular materialist notion), just as the flame of an oil-lamp and its colour are inseparable. This is the view of the young nirgrantha Saccaka;<sup>9</sup>
- (2) That the self possesses the aggregate (*rūpavantaṃ attānaṃ*), that is, the formless (ie the mind: feeling, perception, formations, or some mental factor) as a self that possesses or controls form in the way an object such as a tree possesses a shadow. This is probably the best known soul-idea today, especially amongst theistic religions: the eternal “soul” or “breath” gives life to the body, and when this soul or breath departs (to heaven or to hell), the body dies.
- (3) That the aggregate is in the self (*attani rūpaṃ*), that is, the formless (the mind) as a self within which form is located like the scent is in a flower. The best example of this is the brahminical belief in Brahman, the universal soul, of which ours is but an “individual soul.”<sup>10</sup>
- (4) That the self is in the aggregate (*rūpasmiṃ attānaṃ*), that is, the formless (the mind) as a self located in form like a jewel in its casket. This is clearly a description of popular or animistic beliefs in some kind of extracorporeal or disembodied entity that is able to leave the body at will. The nature or fate of such a soul depends on the beliefs of the community, tribe or belief-system.

<sup>8</sup> On the 4 modes of self-view, see **Nakula,piṭā S** (S 22.1.12-23/3:3-5) & SD 5.4 (4), **Arahata Sutta 2** (S 22.7/-3:84), SD 42.9, **Samanupassanā S** (S 22.47) @ SD 26.12 (1), **Pāṇileyya S** (S 22.81.14-19/3:96 f), SD 6.1 & **Puṇṇama S** (M 109.10/3:17 f = S 22.82.11/3:102), SD 17.11.

<sup>9</sup> **Cūḷa Saccaka S** (M 35.9-22/1:229-234), SD 16.5. This is also the view of materialists who believe that the body itself is the self or soul, so that when the body dies, the self or soul dies, too (which is a form of annihilationism) (SA 2:225; cf S:B 1045 n5). On both these notions, see Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:110 f; 243-247.

<sup>10</sup> Eg Śvetāśvatara Upaniṣad 6.16.

Such notions of the self is closely related to the idea of self-identity (*sakkāya, diṭṭhi*), so that “when that ‘self’ of his breaks up, he thereby comes to disaster and destruction” [§§5.2-9].<sup>11</sup> **The Nakula, pitā Sutta** (S 22.1), instead says in the same connection (of holding on to the 4 modes of self-view):

...he lives obsessed by the notions, ‘I am form. Form is mine.’<sup>12</sup>  
As he lives obsessed by these notions, that form changes and alters. With the change and alteration of form, there arise in him, sorrow, lamentation, (physical) pain, (mental) displeasure and despair.  
(S 22.1,12-23/3:3-5), SD 5.4

**The Pārileyya Sutta** (S 22.81) is an important text in the reflection on non-self, as it explains how when we “consider form as the self” (the first of the 4 modes of self-view), it is a “formation.”<sup>13</sup> Then, the Sutta shows how each of the other 4 aggregates can be wrongly understood misleading us to form notions of some kind of abiding entity, self or soul—and how we can get out of such formations of views.<sup>14</sup>

**The Puṇṇama Sutta** (M 109 = S 22.82) explains how wrong views regarding the 5 aggregates can lead up to any of 20 kinds of self-identity views (*sakkāya, diṭṭhi*), and also how to prevent such views from arising.<sup>15</sup>

**The Arahata Sutta 2** (S 22.7) is a succinct version of the teachings of the Nadī Sutta, where only the right view version is given, leading up to arahthood.<sup>16</sup>

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## The Discourse on the River

S 22.93/3:137 f

- 1 At Sāvattḥī.
- 2 There, the Blessed said this:

### The parables of the riverside plants

3 “Bhikshus, it is just as a river, coming down from the mountains in the distance, flowing swiftly.<sup>17</sup>

<sup>11</sup> On the self-identity view, see “**I**: the nature of identity, SD 19.1 esp (2.2).

<sup>12</sup> Beginning here are the 20 types of self-identity (or personality) view (*sakkāya, diṭṭhi*), ie, the 4 views of self is each posited to each of the 5 aggregates constituting a self-identity (*sakkāya*): see **Sakkāya S** (S 22.105/3:159). Self-identity view is the very first of the 10 fetters: self-identity view (*sakkāya, diṭṭhi*), spiritual doubt (*vicikicchā*), attachment to rituals and vows (*sīla-b, bata, parāmāsa*), sensual lust (*kāma, rāga*), repulsion (*paṭigha*), greed for form existence (*rūpa, rāga*), greed for formless existence (*arūpa, rāga*), conceit (*māna*), restlessness (*uddhacca*), ignorance (*avijjā*) (S 5:61, A 5:13, Vbh 377). When the first 3 fetters are broken, one becomes a streamwinner. See Intro (4).

<sup>13</sup> “That consideration,” *sā samanupassanā* (alt tr “that regarding”), which Comy glosses as a “view formation” (*diṭṭhi, saṅkhāra*). Bodhi: “I understand *saṅkhāra* here as meaning what is conditioned rather than the active power of generation, ie, as the *saṅkhata-saṅkhāra* of the commentaries rather than as *abhisāṅkharaṇa-saṅkhāra*, the act of volitional formation. The point, it seems, is that by calling the act of regarding [here “consideration”] a ‘formation,’ the Buddha underlies its conditioned origination. This in turn highlights its impermanence, recognition of which knocks away the adherence to the very notion ‘I am,’ thus culminating in arahantship.” (S:B 1075 n133)

<sup>14</sup> S 22.81,14-19/3:96 f = SD 6.1.

<sup>15</sup> (M 109,10/3:17 f = S 22.82.11/3:102), SD 17.11.

<sup>16</sup> S 22.7/3:84 = SD 42.9.

<sup>17</sup> *Seyyathā’pi bhikkhave nadī pabbateyyā ohārinī dūraṇ, gamā sīgha, sotā.*

On both its banks,<sup>18</sup>

if kans grass<sup>19</sup> were growing there,  
if kusha grass<sup>20</sup> were growing there,  
if reeds [bulrushes]<sup>21</sup> were growing there,  
if birana grass<sup>22</sup> were growing there,  
if trees were growing there,

they would overhang from there;  
they would overhang from there;  
they would overhang from there;  
they would overhang from there;  
they would overhang from there.

**4** Now, if a person were being carried off by those currents,

if he were to grasp *the kans grass*,  
so that he would thereby come to  
if he were to grasp *the kusha grass*,  
so that he would thereby come to  
if he were to grasp *the reeds*,  
so that he would thereby come to  
if he were to grasp *the birana grass*,  
so that he would thereby come to  
if he were to grasp *the tree*, [138]  
so that he would thereby come to

they would break off,  
disaster and destruction;<sup>23</sup>  
they would break off,  
disaster and destruction;  
they would break off,  
disaster and destruction;  
they would break off,  
disaster and destruction;  
they would break off,  
disaster and destruction;  
they would break off,  
disaster and destruction.

### The untutored ignorant person<sup>24</sup>

**5.1** Even so, bhikshus, an untutored ordinary person [ignorant worldling],<sup>25</sup>  
who has no regard for the noble ones and is unskilled and undisciplined in the teaching [Dharma] of  
the noble ones,

who has no regard for the true individuals and is unskilled and undisciplined in the teaching of the  
true individuals,

**5.2** regards **form** as the self; the self as possessing form; form as in the self; the self as in form.<sup>26</sup>  
And when that “self” of his breaks up, he thereby comes to disaster and destruction.<sup>27</sup>

**6** He regards **feeling** as *the self*; *the self as possessing feeling*; *feeling as in the self*; *the self as in feeling*.

And when that “self” of his breaks up, he thereby comes to disaster and destruction.

<sup>18</sup> This line and the next: *tassā ubhosu tīresu kāsā ce’pi jātā assu, te nam ajjholambeyyūṃ*.

<sup>19</sup> “Kans grass,” *kāsa*: see Intro (1.2.2).

<sup>20</sup> “Kusha grass,” *kusa*: see Intro (1.2.3)

<sup>21</sup> “Reed [bulrushes],” *babbaja*: see Intro (1.2.4).

<sup>22</sup> “Birana grass,” *bīraṇa*: see Intro (1.2.5)

<sup>23</sup> All the above 3 lines: *Tassā puriso sotena vuyhamāno / kāse cepi ganheyya, te palujjeyyūṃ, / so tato nidānaṃ anaya, vyasanāṃ āpajjeyya*. Cf a related plant parable at **Mūla S** (A 3.69,5/1:202), SD 18.2.

<sup>24</sup> This whole section is stock in different contexts: **Nakula, pitā S** (S 22.1.12-23/3:3-5), SD 5.4, **Arahata Sutta 2** (S 22.7/3:84), SD 42.9, **Pārileyya S** (S 22.81.14-19/3:96 f), SD 6.1 & **Puṇṇama S** (M 109.10/3:17 f = S 22.82.11/-3:102), SD 17.11. On the 4 modes of self-view, see **Nakula, pitā S** (S 22.1) @ SD 5.4 (4) & **Samanupassanā S** (S 22.47) @ SD 26.12 (1). See Intro (2.1).

<sup>25</sup> “Untutored ordinary person,” *assutava puthujjana*, ie one who lacks learning (*akovida*), so that he is of the aggregates of existence and a highly opinionated individual guided by self-identity. He is undiscerning (*avinīta*), so that he is a crowd-follower, one who is gullible and superstitious. One who is willing and able to seek to understand the Dharma is called “instructed noble disciple” (*sutava ariya, sāvaka*). the On *puthujjana*, etc, see **Nakula, pitā S** (S 22.1), SD 5.4 (3) & “**I**”: **The nature of identity**, SD 19.1 (7.1). On *sappurisa*, see **Sappurisa S** (M 113/3:37-45), SD 29.6.

<sup>26</sup> *Rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ*.

<sup>27</sup> *Tassa taṃ rūpaṃ palujjati, so tato nidānaṃ anayavyasanāṃ āpajjati*. At **Nakula, pitā S** (S 22.1), this line read: “As he lives obsessed by these notions [the 4 modes of self-view], that form changes and alters. With the change and alteration of form, there arise in him, sorrow, lamentation, (physical) pain, (mental) displeasure and despair” (S 22.-1,12/1:3), SD 5.4.

7 He regards **perception** as *the self; the self as possessing perception; perception as in the self; the self as in perception*.

And when that that “self” of his breaks up, he thereby comes to disaster and destruction.

8 He regards **formations** as *the self; the self as possessing formations; formations as in the self; the self as in formations*.

And when that “self” of his breaks up, he thereby comes to disaster and destruction.

9 He regards **consciousness** as *the self; the self as possessing consciousness; consciousness as in the self; the self as in consciousness*.

And when that “self” of his breaks up, he thereby comes to disaster and destruction.

### The aggregate characteristics formula<sup>28</sup>

10 (1) Now, what do you think, bhikshus, is **form** permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory [painful] or satisfactory [pleasurable]?”<sup>29</sup>

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus:

‘This is mine, this I am, this is my self.’?”<sup>30</sup>

“Not at all, bhante.”

11 (2) “Now, what do you think, bhikshus, is **feeling** permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus:

‘This is mine, this I am, this is my self.’?”

“Not at all, bhante.”

12 (3) “Now, what do you think, bhikshus, is **perception** permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus:

‘This is mine, this I am, this is my self.’?”

“Not at all, bhante.”

13 (4) “Now, what do you think, bhikshus, are **formations** permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus:

‘This is mine, this I am, this is my self.’?”

“Not at all, bhante.”

14 (5) “Now, what do you think, bhikshus, is **consciousness** permanent or impermanent?”

<sup>28</sup> This whole section is as at **Anatta Lakkhaṇa S** (S 22.59,12-16/3:67 f), SD 1.2. A shorter version of this and foll sections are given as **Arahatā S 1** (S 22.76/3:82 f = SD 26.7) = **Arahatā S 2** (S 22.77/3:84, without verse).

<sup>29</sup> *Dukkhaṃ vā sukhaṃ vā.*

<sup>30</sup> *Etam mama, eso ’ham asmī, eso me attā ti.* These are “the 3 grasplings” (*ti, vidha gāha*), ie, of view (*diṭṭhi*), of craving (*taṇhā*), of conceit (*māna*) (MA 2:111, 225). The notion “This is mine” arises through craving (*taṇhā*); the notion “This I am” arises through conceit (*māna*); the notion “This is my self” arises through views (*diṭṭhi*). These three considerations represent respectively the 3 kinds of mental proliferation (*papañca*) of self-view (*sakkāya diṭṭhi*), of craving (*taṇhā*), and of conceit (*māna*) (Nm 280; Vbh 393; Nett 37 f). The opposite formula, *n’etaṃ mama, n’eso ’ham asmī, na mēso attā ti*, is applied below to the 5 aggregates [§§17-21]. See Peter Harvey, *The Selfless Mind*, 1995:32 f. For detailed studies, see **Parileyya S** (S 22.81) @ SD 6.1 (5); **I: The nature of identity**, SD 19.1 (1.2); **Me: The nature of conceit**, SD 19.2a (1) Status and conceit.

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, bhante.”

“Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus:

“This is mine, this I am, this is my self.”?”

“Not at all, bhante.”

### The non-self totality formula<sup>31</sup>

**15.1** (1) “Therefore, bhikshus, any kind of **form** whatsoever, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near<sup>32</sup>—

**15.2** all forms should be seen as they really are with right wisdom thus:

‘This is not mine, this I am not, this is not my self.’<sup>33</sup>

**15.3** (2) Therefore, bhikshus, any kind of **feeling** whatsoever, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near—

**15.4** all feelings should be seen as they really are with right wisdom thus:

‘This is not mine, this I am not, this is not my self.’

**15.5** (3) Therefore, bhikshus, any kind of **perception** whatsoever, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near—

**15.6** all perceptions should be seen as they really are with right wisdom thus:

‘This is not mine, this I am not, this is not my self.’

**15.7** (4) Therefore, bhikshus, any kind of **formations** whatsoever, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near—

**15.8** all formations should be seen as they really are with right wisdom thus:

‘This is not mine, this I am not, this is not my self.’

**15.9** (5) Therefore, bhikshus, any kind of **consciousness** whatsoever, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near—

**15.10** all consciousnesses should be seen as they really are with right wisdom thus:

‘This is not mine, this I am not, this is not my self.’

<sup>31</sup> This whole section is mutatis mutandis at **Anatta Lakkhaṇa S** (S 22.59,17-21/3:68), SD 1.2. & **Cūḷa Saccaka S** (M 35.24b/1:234 f), SD 26.5. These are the characteristics of a learner (*sekha*). The arhat, on the other hand, not only has the right view of non-self, but has also abandoned all clinging, as the Buddha explains in the foll §16. The “specific non-self formula” is the line, “This is not mine, this I am not, this is not my self.” The combined “aggregate characteristics formula” [§§10-14] and the “non-self totality formula” [§15] is called the general non-self formula.”

<sup>32</sup> See S 22.48/3:47 & SD 17.1 (3.2). This classification of the aggregates (by way of the totality formula) is explained in detail in the Vibhaṅga and briefly in the Visuddhimagga: “**internal**” = physical sense-organs; “**external**” = physical sense-objects; “**gross**” = that which impinges (physical internal and external senses, with touch = earth, wind, fire); “**subtle**” = that which does not impinge (mind, mind-objects, mind-consciousness, and water); “**inferior**” = unpleasant and unacceptable sense-experiences [sense-world existence]; “**superior**” = pleasant and acceptable sense-experiences [form & formless existences]; “**far**” = subtle objects (“difficult to penetrate”); “**near**” = gross objects (“easy to penetrate”) (Vbh 1-13; Vism 14.73/450 f; Abhs 6.7). “Whether or not the details of the Vibhaṅga exposition are accepted as valid for the *nikāyas*, it seems clear that this formula is intended to indicate how each *khandha* is to be seen as a class of states, manifold in nature and displaying a considerable variety and also a certain hierarchy” (Gethin, “The five Khandhas,” *Journal of Indian Philosophy*, 1986:41).

<sup>33</sup> *N’etaṃ mama, n’eso ’ham asmi, na mēso attā ti*. A brief version, “There can be no considering that (element) as ‘I’ or ‘mine’ or ‘I am’” (*ahan ti vā maman ti vā asmī ti vā*) is found in **Mahā Hatthi, padōpama S** (M 28/1:184-191 §§6b-7, 11b-12, 16b-17, 21b-22). This is opp of “the 3 graspings” (*ti, vidha gāha*) formula: *etaṃ mama, eso ’ham asmi, eso me attā ti* [§§12-16]. In **Anatta, lakkhaṇa S** (S 22.59,12-16/3:68), this formula is applied to the 5 aggregates & in **Pārileyya S** (S 22.81/3:94-99), SD 6.1, to the 4 primary elements. See also (**Dhātu**) **Rāhula S** (A 4.177/-2:164 f). See **Pārileyya S**, SD 6.1 (5). See Peter Harvey, *The Selfless Mind*, 1995a:32 f.

Revulsion<sup>34</sup>

- 16** Seeing thus, bhikshus, the learned noble disciple is  
 revulsed [disenchanted]<sup>35</sup> with form,  
 revulsed with feeling,  
 revulsed with perception,  
 revulsed with formations,  
 revulsed with consciousness.

Liberation: The arhat's review knowledge<sup>36</sup>

- 17** Through revulsion, he becomes dispassionate.  
 Through dispassion, his mind is liberated.

When he is liberated, there arises the knowledge: 'Free am I!' He understands:

- 18** 'Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is no more of this state of being.'"

— evaṃ —

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<sup>34</sup> As in **Anatta,lakkhaṇa S** (S 22.59,22.2/3:68), SD 1.2.

<sup>35</sup> On revulsion, see *Nibbidā*, SD 20.1.

<sup>36</sup> As in **Anatta,lakkhaṇa S** (S 22.59,23-24/3:68), SD 1.2.